

The Berean Christadelphian

A monthly magazine devoted wholly to the exposition and defence of the Faith once for all delivered to the Saints, with the object of helping to make ready a People prepared for the coming of the Lord. Opposed to the unscriptural teachings of the papal and protestant churches of the world.

Edited and Published by:
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“They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many believed.”—Acts 17: 11.

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We are anxious to send the Berean FREE to any desiring it that way. Please do not hesitate to request it. If you know of any who might like it, please send us their names.

CHRIST IS COMING SOON AND WILL REIGN ON EARTH

Ecclesial News

PLEASE NOTIFY US OF ADDITIONS, CORRECTIONS OR CHANGES

ESPERANCE, W. Australia—2 Emily St.—Mem. 11 am; Class Thur. 7:30 pm. Bro. Ray Hodges (same address).

GREETINGS to all our brethren and sisters of like Faith!

It was our pleasure in September to have a brief visit from bro. John Mullett and to welcome him to the memorial meeting; also to find our new brother eager for the things of the Truth. We pray the Father may comfort and sustain him and all others in isolation.

I and my sister-wife have just returned from a visit to New Zealand, where we experienced such a warmth of welcome, a sense of oneness with all the brethren and sisters, that we now have a far deeper appreciation of how precious and strengthening are the bonds of love forged by the Truth.

How spiritually refreshing the hours spent in the company of these brethren and sisters; how hard to have to leave them! Yet how great the blessing of this experience which gave us a small foretaste of the glories that await those that love and obey Him.

May the blessing of your Father strengthen one and all, that we grow not weary in well-doing. With love to the Household from the Esperance ecclesia, —bro. Ray Hodges

LETHBRIDGE, Alta.—633 Seventh St. S.—Mem. 11am; S. S. 12:30 pm; Lec. 7:30 pm; Class Wed. 8 pm; Bro. W. Blacker, 1225 6th Av. S.; (403) 327-5663.

LOVING greetings to the brethren and sisters of the One Faith, once and for all delivered to the saints.

The hand of death has once again visited our ecclesia, and taken one of one senior members, in the falling asleep of bro. A. P. Perry. For a number of years he has suffered with his leg, finally having to have it amputated. He lived in a home for the aged after this, on the north side of our city. He was 80 years old last Dec. 25, and died June 21, 1970.

We have enjoyed the visits again of our bro. & sis. David Blacker of Edmonton, and our bro. & sis. Edward Truelove of the Richard ecclesia. Bro. Truelove lectured for us on the Sunday evening.

Once again the time is fast approaching for the Western Gathering, and this time it will be the Lethbridge ecclesia who are inviting visitors for the early part of July, in 1971.

All will be welcome to meet with us here in Western Canada, the land of the wide open prairies and the big blue sky. We are in view of the towering Rocky Mountains, 80 miles to the west of us. We hope to see you all! Your brother in Israel's hope, —Wm. Blacker

PAPAKURA—Bro. A. Starr, Ardmore R.D., via Auckland,

LOVING Greetings in the One Faith and One Hope in Christ to all in the Berean fellowship.

We, my sister-wife and self, first of all, in accord with 1 Thess. 5:13, would like to express our appreciation of the effort and labor of love of all the brethren who contribute toward the Berean magazine. Being in isolation, we do the more look forward to it arriving.

We recently had for a few days the pleasure of the company of bro. & sis. Ray Hodges from Esperance, West Australia. Our feelings reminded us of the apostle Paul in similar circumstances, when he "thanked God and took courage." We do appreciate their effort in journeying such a distance to visit the few Bereans in New Zealand.

The memorial meeting on Sunday, Oct. 25, was for us a day to be remembered. Besides bro. & sis. Hodges, we had bro. & sis. Griffin, bro. Marsich, bro. Les Fisher, and bro. Crocker, all from the Whangarei ecclesia.

Bro. Crocker had very recently been baptized into the One Faith and One Hope in Christ Jesus, after being helped by the Whangarei ecclesia to attain that preliminary essential understanding and belief of the things concerning the Kingdom of God and Jesus' Name.

Bro. Hodges gave us a stirring exhortation based on Ruth 4:11-15, explaining the connection with the One we had come together to remember.

Amid the clouds which beset us all at present, we pray that we, one and all, steadfastly keep in mind, and be found worthy of a living place with David in the "morning without clouds" which, considering the state of the world today, cannot be far distant.

With love in the Truth from us both,

—bro. A. J. Starr

WHANGAREI—YWCA Hall, Rust Ave.—Mem. 10:30 am; Lecture 7 pm. Bro. M. J. Griffin, PO Box 55, Whangarei.

LOVING Greetings in our Master's Name to our brethren and sisters scattered throughout the world, from the brethren and sisters in Whangarei.

Although it is now some time since ecclesial news from the Whangarei ecclesia appeared in the Berean, our many brethren and sisters are continually in our thoughts and our prayers.

We still strive, with God's help, to maintain a lightstand amidst the ever-increasing darkness of these last days of Gentile times.

It is with much pleasure that we report the baptism of RONALD STEPHEN CROCKER, 37, who, after a good confession of the things concerning the Kingdom of God and the Name of Jesus Christ, was baptized into Christ on Oct. 7. This has given us great cause for rejoicing and encouragement, and our prayer is that our brother may indeed grow in grace and the knowledge of our Lord and Savior Jesus Christ, and be received into that eternal inheritance that is the reward of the faithful.

We have also had the further joyful experience of being able to welcome to the table of the Lord in Whangarei our beloved bro. & sis. Ray Hodges of Esperance, Western Australia. They were with us for some 10 days, and their visit brought a joy of association that can only be experienced in the bonds of the Gospel.

Their departure was a reminder of the transient nature of all joy in this mortal existence, and strengthens our desire for that day when—

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads.

"They shall obtain joy and gladness, and sorrow and sighing shall flee away."

And as we see the utterances of the prophets of old daily taking form and shape before our eyes, we assuredly know that that day is nigh, even at the door. May God strengthen all to endure unto the end. Sincerely your brother,

—M. J. Griffin

CARLSBAD, New Mexico 88220—Sis. Mary Cooper, 220 East Rose Street.

THE deepest sympathies of the Brotherhood are extended to sis. Mary Cooper, who lost her husband recently under unusually sad circumstances.

Sis. Cooper is in isolation, and she and her husband had made extensive preparations to be at the Texas Gathering. On the morning of their proposed departure, when all was packed ready to leave, her husband suddenly suffered a fatal heart attack.

Our thoughts are with her in her loneliness, and we pray that she will be given strength and courage to hold fast in patient hope until the end.

—bro. Gibson

DETROIT, Mich. 48227—12954 St. Marys—S.S. 10 am; Mem. 11 am.; Class 7:30 pm. Bro. G. Growcott (same address); 313-272-0349.

LOVING Greetings to our brethren and sisters far and near!

We have been greatly encouraged in recent months by visits from those of the Household of Faith. Our small company takes on added benefit and life by the presence of others, as we discuss together the grace of God which has been brought unto us in the final days of the probationary economy.

Visitors in recent months have been: bro. & sis. David Clubb, bro. D. Boyce, sis. Helen (Boyce and sis. Connie Clubb (London); bro. G. Gibson (Toronto); bro. & sis. D. Risaliti (Canton); sis. Ethel Hoage (Denver); sis. W. Wolfe S'r., sis Rbt. Wolfe (Lampasas); sis. Garvey Sr. & sis. Eleanor Garvey (Boston).

Bro. Gibson and Clubb ministered the necessary and upbuilding word of exhortation at the memorial meetings.

We have also appreciated the company of other brethren and sisters passing through in midweek: sis. Jessie Hatcher (San Saba); bro. & sis. R. Scott, bro. & sis. C. Smith, bro. & sis. T. Haltom, bro. G. Booker (Houston); bro. & sis. A. Tilling and bro. & sis. J. Gwalchmai (Portland).

Our own visits have taken us to the association of other ecclesias, including Toronto, Hamilton, London, Worcester, Lampasas, Houston, and Harper.

Some of us have been enabled to attend the Gatherings at Lampasas, Hye and London, where we have received strength in the Lord by good exhortations and the combined efforts of the brethren and sisters whose labors of love have made such Gatherings possible through the mercy of God.

While not able to attend all the Gatherings throughout the Brotherhood, we have been encouraged to read and hear from others of the things done and said upon such occasions. They are an indication that the Spirit-Word is yet operative in the Body, and abounds, bringing forth fruit as it should to feed the flock of God.

Yet we realize that there are many others scattered throughout the world who are unable to attend such assemblies, who can only benefit from them by report and letters. To these the Berean and Visitor come as links with activities in other parts of the Household.

As the apostle Paul instructs us, we should consciously call such to mind in prayers to God for their consolation by Him Who knows the lives and circumstances of each of His children.

To such these pages of ecclesial news constitute a link in the bonds of ecclesial fellowship. It is to these we urge the comfort of God's Word, and exhort that though apart from the Body by limitations known only in each case, they are united by the Spirit of God, and we pray that they may remain confident in the power and grace of God.

We observe with deep and thrilling interest the movements of world events. We marvel as each piece of the picture falls into place, as each actor in the Divine drama of the ages either takes his place upon the stage, or is removed as a barrier to a further development and unfolding of the glorious purpose.

We thank God for the revelation of His purpose to us, as we strive to rise to the responsibilities coming upon us in consequence of this knowledge. We must recognize that the days of opportunity to serve God are fast running out, as the evidence of the hand of God becomes more visible in daily happenings—

"Remember, the Lord is not slack concerning His promise, as some men count slackness, but is long-suffering to uswards, not willing that any should perish, but that all should come to repentance.

"But the day of the Lord WILL come, as a thief in the night.

"Therefore let us account that the long-suffering of the Lord is salvation: let us be diligent that we may be found of Him in peace, without spot and blameless, and GROWING in grace and in knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3).

HOUSTON, Tx. 77012—8008 Junius St.—S.S. 10 am; Mem. 11 am; Lecture 7 pm every 3rd Sun.; other Suns. 7 pm Revelation Class; Wed. 7 pm Elpis Israel. Bro. J. Packer, 210 E. 3rd, Deer Park, Tx. 77536, Ph. (713) 479-4292.

WE have had quite a bit of activity of those things that strengthen and sustain us in these last days of evil.

On July 12 our annual Sunday School program was held. The young ones did very well, and we were greatly encouraged at the evidence of application and effort.

After the Hye Gathering a number of brothers and sisters came to Houston to help brighten our way in the Truth, and give us the spiritual food so much needed in these last days when the world around us is flourishing in wickedness "as it was in the days of Noah."

On the evenings of Aug. 3-5, bro. Nick Mammone exhorted on "Where Can Wisdom Be Found?," bro. Gibson spoke on "The Death and Resurrection of Lazarus," and bro. Growcott on "The Lamb on Mt. Zion."

The following 2 Sundays bro. Robert Roberts gave the word of exhortation and in the evenings lectured on "The Covenants of Promise" and "Baptism." These strengthening efforts on our behalf were greatly enjoyed and appreciated.

Our visitors have been: bro. G. Gibson, G. Growcott, A. Marshall Sr., N. Mammone, W. Stephen, J. Sommerville, W. Booker, bro. & sis. R. Roberts, bro. & sis. D. Clubb, sisters Ouida Landers, Mary Sommerville, Mary Gwalchmai, Grace Cartlidge and Kay Wolfe.

It is with deep sorrow we report that bro. Charles Frisbie has left the Truth.

LAMPASAS, Tex. 76550—Christadelphian Hall, Ave. I East—8. S. 10 am; Mem. 11. Bro. Ross Wolfe, 1802 Rumley Rd., Lampasas 76550, Ph. (512) 556-5149.

IT is with joy we report that RONNIE WOLFE, one of our Sunday School students, was baptized on Sept. 27, after a good confession of the things that pertain to the Kingdom of God and the Name of Jesus Christ. We pray that he may continue steadfast unto the end.

Sis. Kay Wolfe has moved to Houston. We commend her to the brethren and sisters there.

We have welcomed and been encouraged by the following visitors at the memorial meeting recently: bro. John Packer, bro. George Booker, bro. Bucky Wilhoit, bro. & sis. Don Newcomer, bro. & sis. L. C. Carroll (Houston); sis. Seba Edwards (San Angelo); sis. Mary Cooper (New Mexico).

We were grateful for the words of exhortation given by bre. Newcomer, Wilhoit and Booker.

—bro. Ross Wolfe

MASON, Tex. 76856—Christadelphian Hall, Hwy. 386—Mem. 11 am; Class 2 pm. Bro. W. Edwards, Ranch Rte.. Harper, Tex. 78631; Ph. (812) 8644064.

OUR Labor Day meeting at Mason was held on Sept. 6. Bro. Chas. Banta Jr. from the Houston ecclesia gave us strengthening and encouraging words of exhortation taken from 1 Thess. 5, at the 11 a.m. memorial service.

A family style lunch was served at noon and enjoyed by all. In the afternoon we had a program by the children which was very good.

Our concluding talk in the afternoon was given by bro. Roy Johnson of the Houston ecclesia on "Complete Knowledge Necessary for Salvation," taken from Eph. 5:1-10.

The attendance was very good for our one-day meeting. All of the ecclesias in Texas were well represented. We are most thankful to our heavenly Father for the joyful occasion of having all these brethren and sisters to meet with us.

With much love to the Household of Faith. Your brother in Christ,

—Bill Edwards

EDITORIAL

The Truth

"Everyone that is of the Truth heareth my voice"—John 18:37

TRUTH IS a broadly comprehensive word, having many forms, and being related to many subjects. It is generally defined as "that which is true, being in conformity with fact or reality, or in agreement with a standard."

When Paul wrote, saying, "Speak every man truth with his neighbor," he was only using the word in an abstract sense.

But when he wrote to Timothy about "coming unto the knowledge of the Truth," he was speaking specifically of **that form of truth that constituted the band that united the believers in the days of the apostles.**

"The Truth" is a phrase used by all of the apostles; but especially by John in his 2nd and 3rd epistles. The 2nd is addressed to a group, and opens in this beautiful manner—

"The elder unto the elect lady and her children, whom I love in the Truth; and not I only, but also all they that have known the Truth."

The third epistle is addressed to Gaius whom, says John, "I love in the Truth." And then he adds in v. 3—

"For I rejoiced greatly when the brethren came and testified of the Truth that is in thee, even as thou walkest in the Truth."

When we come to trace the meaning of the word, we soon discover that it was not original with the apostles, but was the foundation of the teaching of Jesus. This is plainly evident from what he said to Pilate, in John 18:37—

"Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth.

"Every one that is of the Truth heareth my voice."

The last sentence of those words of Jesus has a direct connection with a previous statement John records (8:31-32)—

"Then said Jesus to those Jews which believed on him,

"If ye continue in my word, then are ye my disciples indeed;

"And ye shall know the Truth, and the Truth shall make you free" (John 8:31-32).

This brings us to the point of identification, and we find it in the phrase, "If ye continue in my word." To continue in his word, is to abide in his teaching, and his teaching is comprehended in the word Gospel which, at that time, signified "the things concerning the Kingdom of God." In his record, Mark says—

"Now after that John was put in prison, Jesus came into Galilee, preaching the Gospel of the Kingdom of God."

We also have his own words in Luke 4:43—

"And he said unto them, I must preach the Kingdom of God to other cities also: for therefore am I sent."

The only change that took place after the departure of Jesus, was the addition of the phrase "and the Name of Jesus Christ." This was necessary in order to show the relation of Jesus to the kingdom.

Therefore when we speak of "THE TRUTH," we do so because of the immeasurable significance involved in the phrase which comprehends everything **related to the Gospel of the Kingdom of God.**

Having come to a knowledge of the Truth, and obeyed it in the prescribed manner, we find ourselves faced with a heart-searching question from time to time. Not only so, but it is a vital question pertaining to our eternal welfare—

What is our standing in relation to the Truth? What are we doing "to make our calling and election sure?"

If we have followed our daily-Bible readings carefully and prayerfully, we must realize by this time that our walk in the Truth will either lead us unto death, or unto life. The ultimate result depends entirely upon how we walk.

Do we all realize that it is possible for us to be deeply interested in the details of the Truth from what we might call a structural or technical point of view, and yet fail to grasp the deep things relating to it? That is, those things that should stir up our love and admiration, and cause us to say with Paul—

"O the depth of the riches both of the wisdom and knowledge of God!

"How unsearchable are His judgments, and His ways past finding out!"—Rom. 11:33.

Then, again, it is possible for us to have our minds centered upon the Signs of the Times, so that every important change that takes place among the nations, would stir up our enthusiasm, and burst forth into excited conversation.

Of course, there is nothing wrong with that, **providing our walk in the Truth reflects the same ardent spirit.**

We must keep vividly before our minds that the Signs relate to the coming of the Lord, and if we are to meet with his approval, we must be prepared by a faithful walk in that newness of life described by Paul—

"That ye put off—concerning the former conversation—the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind;

"And that ye put on the new man, which after God is created in righteousness and holiness of Truth"

(Eph. 4:22).

It is also possible for us to» look upon the Truth from a strictly intellectual, scholastic or scientific point of view, and begin burrowing into secondary questions of original tongues, or hazy secular historical backgrounds and relationships which lead us into blind alleys and away from **the Gospel's living: power as to holiness and godliness.**

It is so fatally easy, and pleasing to the pride of the flesh, to be led away into current "scientific" speculations and controversies, and before we realize it we are floundering in learned confusion with the wise of the world.

Numerous things are very interesting and have a natural attraction for the mind, but they are the husks compared to the true spiritual meat and should be left at that point and **our time devoted to the study of that which is written for our instruction in godliness, so that our minds may absorb as much as possible of that which is revealed by the mind of the Spirit.**

If we do that, we find that our motives which lead us into action will be generated by our love for the Truth, and not by self-interest, or interest in natural, passing things of the world.

Therefore, if we, in the spirit of humility, apply our minds to the divine ideas and principles revealed in the Word of God, we will "keep ourselves in the love of God," and will know—

"How we ought to behave ourselves in the House of God, which is the Ecclesia of the living God, the pillar and foundation of THE TRUTH" —1 Tim. 3:15. —Editor

"We know that all things work together for good to them that love God, and are called according to His purpose"
—Rom. 8:28.

Having the Name of His Father

"And I heard the voice of harpers harping with their harps; and they sing as it were a New Song in the presence of the throne, and in the presence of the 4 Living Ones and the Elders, and no one was able to learn the Song except the 144,000"—Rev. 14:2

By BROTHER JOHN THOMAS

IN flashing, or photographing, the power, glory, character, and very substance, of the Deity upon a body taken from among the dead, the Father's Name was written upon it; and the resurrected Jesus can now say, in every sense of the words—

"I and the Father are One."

This could not have been affirmed of him while dead. But the dead body was made to live again. It was thus restored to its former life; brought back to what it was before; and so fulfilling the Word saying—

"Yahweh restoreth my soul."

Being thus restored, he came into the position of those Paul styles (2 Thess. 4:17)—

"The living who are left for the presence of the Lord."

—that is, the remnant keeping "the commandment of the Deity and the faith of Jesus," who are living when he comes as a thief. These, he says, "shall not sleep," or die. They are living persons such as Jesus was when restored to life; and like him, waiting for the same thing to be wrought in them.

WAITING TO BE CHANGED

The risen Jesus waited to be changed, or transformed, into what he was not on emerging from the tomb.

The true believers, who hope not to die, knowing that "flesh and blood cannot inherit the Kingdom," are also waiting to be changed or transformed into what they are not.

The position of Jesus and this remnant is identical. He had not long to wait for his change. When it did come, it was "in a moment, in the twinkling of an eye"—quick as a flash of lightning. This was his "reviving" after he "rose" (Rom. 14:9), and by which he was made Lord and Christ.

THE WRITING of the NAME

Such was the time of his transformation into a "quickenning spirit;" and the operation by which the Father's Name was written, impressed, or flashed, upon him.

It was his "New Name," and identical with the Father's, not another name distinct from His. When this was flashed upon him, he became—

"The Blessed and Only Potentate, the King of kings and Lord of lords."

It is—

"A Name which no man knows, but he himself."

That is, it declares what cannot be affirmed of any other man; namely, that he is the invisible Eternal Power, in incorruptible and deathless manifestation, having absolute dominion in heaven and upon the earth—the Father's Image (1 Tim. 6:15; Rev. 14:12; Matt. 28:18).

OTHERS ARE INVITED

But the Eternal Spirit hath invited others to a participation with Jesus in the Father's Name (Rev. 2:17; 3:12)—

"He that hath an ear, let him hear what the Spirit saith to the ecclesias;

"To him that overcometh, I will write upon him the Name of my Deity, and the Name of the city of my Deity, New Jerusalem, which descended out of the heaven from my Deity, and my New Name; which no one knows saving he that receives it."

Saints who walk in the Truth have the promise that this "glorious fearful Name" shall be written upon them, as it hath been already written upon their Elder Brother, the Great Captain of their salvation.

IT IS A "NEW" NAME

The Name that shall be written has certain novelties connected with it, that entitle it to be called "New." The name is now doctrinally sealed in the foreheads of the Deity's servants, who are also immersed into His Name. As the result of the sealing, they believe—

“The things of the Kingdom of the Deity and of the Name of Jesus Christ.”

They have now "no more conscience of sins;" but "the answer of a good conscience towards the Deity," and the hope of a resurrection for eternal life in the Kingdom.

But, though they have put on the New Man, and are predestined to be conformed to the image of the Son, whatever their present spiritual conformity, they are not yet "like him" in power, glory, and substance. This is their hope, the realization of which will endow them with new qualities.

Instead of being corruptible, ignominious, and weak of body, this will be changed, or transfigured, into a like form with the body of Christ's glory.

WRITTEN DOCTRINALLY NOW, CORPOREALLY LATER

In the operation of this instantaneous transfiguration; the New Name of the Spirit is written upon them; so that which in the state of tribulation is **doctrinally** written in their foreheads, is then incorporated into their very **substance** by the divine energy that subdues everything to itself (Phil. 3:21).

With this New Name of the Spirit, styled the Father's Name, the 144,000 will stand on Mt. Zion. It is written upon them before they appear there. This is evident from the word "having been written."

When was it written? **Doctrinally** when sealed in their foreheads (Rev. 7:3) in the great tribulation (v. 14); and **corporeally**, when "the dead, small and great," stand in the presence of the Deity, and are judged by what has been written, according to their works.

Those who are found written in the Book of Life, receive their reward in the inscription of the NEW NAME, which makes them like what Jesus Christ now is. All others are "cast into the lake of fire" with the Beast and False Prophet (Rev. 11:18; 20:12-15; 14:9-10).

JUDGMENT SEAT PRECEDES STANDING ON MT. ZION

Hence the standing before the Judgment Seat of Christ (Rom. 14:10-12; 2 Cor. 5:10; Gal. 6:7-8) precedes the standing with the Lamb on Mt. Zion. The judgment of the Household of Christ intervenes between the resurrection and the ascending of Yahweh's Hill. This is evident from Psa. 24, where, in answer to the question—

"Who shall go up into the Mountain of Yahweh? And who shall 'rise into' the place of His holiness?" —it says—

"The innocent of hands and the pure of heart; who hath not lifted up his soul to vanity, and hath not sworn to deceit."

This implies previous scrutiny. All saints who rise, but whose moral qualities, on examination, are not found in accordance with the above, shall not "rise into the place of his holiness," which is Mt. Zion. They shall not be permitted to stand there as constituents of the 144,000, who are the pure of heart, and in whose mouth no guile "had been found."

THE SOUND OF MANY WATERS

"And I heard a sound from the heaven as a sound of many waters, and as a sound of loud thunder"—Rev. 14:2

"MANY waters" are apocalyptically defined as signifying "peoples, and multitudes, and nations, and tongues."

But of these there are 2 classes: the one class consisting of those upon which the Great Harlot sitteth, and whose body politic is symbolized by a Scarlet-colored Beast, full of Names of Blasphemy, having 7 heads and 10 horns (Rev. 17:1, 15, 3). And the other class, of the 'great multitude' in the heaven:

"Which no man could number, out of all nations, and kindreds, and peoples, and tongues, standing before the throne, and in the presence of the Lamb, having been clothed with white robes, and palms in their hands."

The sound of the many waters cannot proceed from the heaven, unless they be first in the heaven. The many waters of the heaven are the 144,000 giving utterance to their joy. Standing on Mt. Zion with the Lamb, they are "in the place of Yahweh's holiness," which is "the heaven."

John does not record, in this verse, what the many waters said. It was not necessary; for he had already made the record in Rev. 7:10-12. The white robed multitude, having exchanged the sword of judgment for the palm of victory, shouted with a loud voice, saying—

"The salvation be ascribed to Him that sitteth upon the throne of our Deity, and to the Lamb!

"And all the angels stood in the circle of the throne and of the elders, and of 4 living ones, and they fell before the throne upon their face, and worshipped the Deity, saying,

"Amen! The blessing and the glory, and the wisdom, and the thanksgiving, and the honor, and the power, and the might, be to our Deity for the aions of the aions. Amen!"

The sound from the heaven was the voice of the 144,000 after they had got the victory over "the Beast," and over his "Image," and over his "Sign," and over the "Number" of his Name; in other words, after they had conquered all Greek, Papal, and Protestant, Anti-christendom.

PALMS SIGNIFY VICTORY

Their victorious attitude is indicated by their being palm-bearers—"they had palms in their hands." Branches of palm-trees are the symbol of joy after victory, attended with antecedent sufferings. By the Mosaic Law (Lev. 23:40), they were used as a token of joy at the Feast of Tabernacles. And they were used upon any solemn occasion of joy, as after a victory or deliverance.

In John 12:13 we have an illustration of the use of palm-branches on joyous occasions. The action of the multitude then, was (unconscious to themselves) typical of the voice of the 144,000 on Mt. Zion; when they shall greet the King of Israel, in their celebration of the great Feast of Tabernacles in the Kingdom of God, with the hosannas of victory.

ALL NATIONS SHALL COME AND WORSHIP

In their joy—

"They sing the Song of Moses the servant of the Deity, and the Song of the Lamb, saying,

"Great and marvelous are Thy works, YAHWEH AIL-SHADDAI; just and true are Thy ways, King of saints.

"Who shall not fear Thee, O Lord, and glorify Thy Name? for it only is holy.

"For all nations shall come and worship before Thee; for Thy judgments are made manifest" (Rev. 15:24).

All nations shall come unto Jerusalem and worship before the King, Yahweh Tz'vaoth, and keep the Feast of Tabernacles, for (Zech. 14:16, 9)—

"Yahweh shall then be King over all the earth; in that day there shall be One Yahweh and His Name one."

THE VICTORY IS OVER THEMSELVES

"Let him who is worthy bear the palm." This is the principle upon which the palms are put into the hands of the white-robed multitude represented by the symbolic number 144,000. Having gained the victory OVER THEMSELVES "by the power of God through faith," and over the world's corruptions, they are accounted worthy of standing with the Lamb on Zion, and of following him in all his warlike enterprises whithersoever he may will to go, in the great work of slaying the dreadful and terrible and blasphemous Fourth Beast, and of destroying his Body Politic, and giving it to the burning flame (Dan. 7:11).

THE GREAT HARLOT JUDGED

They cooperate in this work with great zeal and rejoicing. Having fallen by thousands in the streets of Babylon (where their blood has been drunk to intoxication by her "pious," "venerable," and "reverend," monster of iniquity), when "judgment is given to them" they "reward her even as she rewarded them," and double unto her twofold according to her works; in the cup which she hath filled, they fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow they retributively inflict upon her (Rev. 18:6-7).

And when the work is accomplished, and done so thoroughly that Babylon can be found no more at all, they "rejoice over her," saying—

"Praise ye Yah! Salvation, and glory, and honor, and power unto the Lord our God: for true and righteous are His judgments:

"For He hath judged the Great Harlot, who did corrupt the earth with her fornication; and hath avenged the blood of His servants at her hand. And again they said, Praise ye Yah!

"And the four and twenty Elders, and the four Living Ones fell down and worshipped the Deity Who sat on the throne, saying, Amen! Praise ye Yah!"

Then an approving voice responsive to this, issued from the throne occupied by David's Son and Lord, saying—

"Praise our Deity, all ye His servants, and ye that fear Him, small and great."

Nor does this exhortation fall upon ears "dull of hearing" what the Spirit says: for John saith—

"I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying,

"Praise ye Yah! for the Lord God the Omnipotent hath prevailed! Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb hath come, and his wife hath made herself ready" (Rev. 14:1-7).

I have here rendered the word **ebasileuse** as "prevailed," instead of "reigned." He reigns because **enikese**, "he has conquered"; and it is his conquest of Babylon the great multitude is celebrating.

He reigns over Europe as the consequence of her destruction, in the consummation of which, "the Lion of the tribe of Judah, the Root of David, conquers" to the complete opening of the Scroll, and the loosing of its Seven Seals (Rev. 5:5).

"LOUD THUNDER" IS WAR

The sound John heard from heaven was not only as proceeding from a great multitude; but also "as a sound of loud thunder."

Thunder is the symbol of war. The "many waters" could not bear palms, and utter shouts of victory, unless previously engaged in war. Hence, their acclamations are styled "the sound of loud thunder."

Before they could thunder forth, "Babylon hath fallen, hath fallen!" they will have to do the work of the second angel. Their shouts and acclamations are the echoes and reverberations of the thunder by which she is overthrown.

The mighty thunderings of the 144,000, are not the impotent, meaningless "thundering applause" of a political meeting—the bellowings of the ignorant and fickle multitude. They are the potent utterances of those who have proved themselves almighty in battle; and to whom are committed the 7 Thunders which proceed out of the throne; that by these effective wars, the nations may be compelled to "wait for His law" Who sits upon the throne.

THE EARTH PROSTRATED

The thunder is styled "loud," because it consists of more than a single clap. It is a series of booming and crashing thunderstorms, which, with the sound of the roaring hurricane, prostrate all the towering dominions of the earth. This "loud thunder" overthrows Babylon, torments the worshippers of the Beast with fire and brimstone, cuts down the harvest of the earth, and lops off the clusters of its vine.

When all this is accomplished, the Dragon bound, the Kingdom restored to Israel, and Jerusalem made a praise in the earth, the thronal lightnings will cease to flash and the thunder to roll.

The time will have then arrived, and not till then, for the going forth from heaven of—

"The sound as the sound of many waters, and as a sound of loud thunder."

"We Are Members One of Another"

WHEN I look back to the times I have purchased a card and mailed it to one who was ill, or in a hospital, or in the sorrows that accompany this present life, it seemed a small thing, for I did not really comprehend the feelings of the recipient.

But all of that has changed during my recent stay in a hospital where I lay on my back in pain for several days. The cards I received became a treasure whose value cannot be measured by any elaborate scale, for they expressed the love we have for one another in the bonds of the Gospel.

Therefore, to all who sent messages of love and remembrance to me, I am happy to respond with affectionate greetings of love with far more warmth than words could ever tell.
—bro. Gibson

PROPOSED REPRINTING OF BRO. THOMAS' APOSTOLIC ADVOCATE

MANY will be wondering what has happened to the proposed reprinting of the Apostolic Advocate.

There have been many unforeseen problems, as in any new endeavor, but they have been overcome, and at present the printing is proceeding well. The first 2 volumes (of 5) are about completed in printings.

It was found that the microfilm of the later volumes was not in places of the quality desired, and much time has been spent in trying to get the use of library copies for a new and better reproduction.

We still are trying and have hopes, but if we cannot get them we shall, God willing, proceed with what we have, which we believe will be quite acceptable and usable, though not quite as clear and legible in places as we would desire.

Herald Press, 4011 Bolivia, Houston, Texas 77018.

Voyage to Australia

By BROTHER ROBERT ROBERTS

"He bringeth them unto their desired haven"—Psalm 107:30

PART FORTY-TWO

SAT. to SAT., AUG. 8-15, 1896

GOT up early this morning to sail in the Servia for Liverpool. Bro. & sis. Mitchell and 1 or 2 others accompanied me to the vessel, which was to start at 8 o'clock. There was a crowd of friends to see passengers off. The vessel slipped her hawser at 8:30, and slowly slipped out of dock amid the waving of handkerchiefs and other tokens of farewell.

We were soon speeding out to sea, which we found enveloped in fog. This fog prevailed more or less all the way across the Atlantic, compelling the vessel to blow her fog horn every 3 minutes, to warn other vessels off our course.

There is very little danger— though of course a little—of collision in mid-ocean: the sea is so wide, and other ships so few and far between. It is when we approach land that the danger of fog is great. I read in the Daily News of the foundering of the Drummond Castle through running on the rocks off Cape Ushant during a fog, with the loss of every soul on board except 3.

This made the constant blowing of the fog horn for 6 days rather a dismal sound. The sea was fortunately smooth during our whole passage, and the voyage was otherwise an agreeable one.

The company of passengers was small on account of few people going from America to England after July. The stream is mostly the other way.

Such company as we had was mostly American, who are easier to get on with than English strangers as a rule. They are more friendly and sensible than the English. The English of the upper class are crusted over with a frost of pride and hauteur which embarrasses personal intercourse unless you can strut in the same peacock fashion and emit the same scornful inanities.

In some respects, the Americans are the English improved. A gentleman in the company asked what could be the explanation of this, seeing they were of the same stock? I thought it was due to 3 things:—

1. Americans in the first generation were the English thrown into a primitive country and compelled to become self-helpers in a sensible way, which developed a certain simplicity of character not so easy in the artificial conditions which in the English fostered pride.

2. The Americans had the English to look at from a distance, as a kind of mountain of antiquity and superiority which drew a certain kind of reverence and tended to soften character. The Americans felt they were second, though bragging they could "lick creation." The very intensity and restlessness of their brag was proof of this consciousness.

The Englishman, on the other hand, looked round and saw no one above himself, and became disagreeably lordly in his way.

3. There was such perfect liberty among the Americans that they developed a better manhood on the average than was possible where caste and rank prevailed to such an extent as among the English.

For all that, the Americans were very proud, and would have to come in for a good share of the terrible whipping the world was about to receive by way of preparation for the Kingdom of God.

* * *

On Sunday I was writing in the saloon, when everybody came trooping in for "services," including all the stewards and stewardesses, neatly and tidily dressed. The ship doctor read the service and gave out the hymns. There would not be far short of 100 present.

The doctor did as well as any clergyman, and the assembly entered heartily into the exercises. One lady near me took part with an evident abandon of devotion, throwing herself on her knees at the right moment, and uttering the responses with great fervor.

It was a beautiful and touching sight. If I could have believed it were as real as it seemed, and as enlightened as it ought to be, it would have been a pure joy of heart to take part. But it was mostly hollow; like Israel's service, of whom God complained by Isaiah—

"This people draweth near Me with their lips, but their heart is far from Me."

The lady was an exception. The slangy and unprincipled "commercial" were there, standing up and singing hymns and uttering the responses as if they feared God and regarded man: whereas, they were like a certain medical man that I once knew who enjoyed ecclesiastical exercises from an esthetic point of view though regarding them as the offspring of superstition.

The whole assembly, when taken in detail, was devoid of any sincere relish for Divine things, as solid knowledge of any kind. As with Israel—

"Every mouth speaketh folly, and every heart is given to covetousness."

The knowledge of this took away the beauty of the proceedings. Still, it could not shut the eyes to what may be called their potential beauty. What it might have been—what it might be—what it WILL be, when the whole earth, sobered by judgment, will recognize God in sincerity and truth, and take pleasure in His worship, under true, wise, good and immortal leaders.

The happy day will soon come. Meantime, we have to wait for it in a day of parching drought.

There was one very pleasant American gentleman on board—Stewart, by name—the son of a deceased American sister, but not himself, as yet, a lover of Israel's God and the God of his mother. I was told of him before I started, and had hopes that I might be instrumental in drawing him to the knowledge of God. Fortunately I was placed opposite him at table, and had a good deal of intercourse with him—with what final effect, if any, I cannot tell.

I felt called upon, according to opportunity, to confess Christ before them all, for his sake.

He "guessed" the Bible was right, but referred to a lawyer at the table, of the name of Mr. Priest, who would be rather hard to bowl out on that question. I had an opportunity afterwards of letting Mr. Stewart know that the said lawyer was not the formidable antagonist he seemed to imagine.

* * *

On the fifth day, a lady came to me, as I was sitting at the saloon table writing, and asked me if I might give her a little time in conversation, as she had heard scraps of my conversation at table, and felt a great desire to know what my ideas in general were. We made an appointment for 2 o'clock on deck.

Then we had a long talk. I found her a highly intelligent lady, from Colorado, of the name of Mrs. Scott-Saxon: deeply interested in religious questions, but inclined to Theosophic theories of evolution.

In answer to her many questions, I tried to manifest to her the foundationless character of all merely human thoughts on the subject of God and human destiny; and the genuine character of the Bible as the record of the only truly Divine work upon earth. I sketched the plan revealed therein.

She admired it greatly, but lamented it was so narrow in being limited to a selected class.

I replied that created intelligence could but bow in the presence of the Creator's undoubted prerogative. When His work was finished, there would be no room for criticism or dissatisfaction. What could we have better than an earth filled with a population of perfected and immortal men and women, in full, modest, grateful, and joyful communion with the Eternal.

Should we wish the abortive forms of human nature that had then passed away to be restored? Would it be possible for us to wish those to be brought upon the scene again who, in the Creator's estimation, were "not fit for" immortalization?

She expressed great satisfaction at the conversation which I cut short before it became wearisome to her.

* * *

In the evening, I was requested to lecture, which I did for over an hour, on the state of European affairs as indicative of the coming of Christ and the near ending of the present dispensation.

At the close, I allowed myself to be questioned, which brought the said lawyer into the field, for the exhibition of the prowess that had impressed Mr. Stewart in certain smoke room encounters that had taken place. His object was to discredit the things I had spoken.

It was not difficult for me to turn the tables upon him altogether. Mrs. Scott-Saxon who sat near me was greatly delighted. My legal interrogator was an astute man, evidently accustomed to cross examination. He felt the force of my rejoinders, but did not show it at once.

He showed a stout front for perhaps half an hour, but at last began to show symptoms of the stress which was upon him from the very first question. Not one of his shots even dented my armor, whereas my shells went through his deck, and threatened to be as ruinous as the Japanese treatment of the Chinese iron-clads, for I questioned him in return.

The company were gleeful at the pricking of the distended windbags, on which he had been accustomed to float in all ordinary encounters.

He was visibly taken down at last, and came and said he had never met a man that knew the Bible so thoroughly, and that he must sit at the feet of Gamaliel—probably in sarcasm.

The ship doctor then put some questions, but with timidity. Then a cordial vote of thanks was awarded me, and the hope expressed they would have more of it. Then some came privately to me with questions for information.

* * *

On Wednesday, a disagreeable incident occurred. Requiring to get into a certain locked valise of which the key was in my purse, I discovered to my horror that the purse was gone, containing a considerable sum of money.

I could not for a moment imagine how it could have disappeared. The purse had been in the pocket of my trousers, and each night I had folded that article of attire under my pillow as a necessary precaution in a world of sinners by sea and land—to whom we are perhaps more exposed afloat than in our houses at home.

I remembered, however, that that morning, a spectacle case, which had lain in the same pocket with the purse, was found loose in my stateroom by the bed steward, and restored. It had evidently been shaken out in the act of lifting said trousers from their hiding place under my pillow. I concluded that the purse must have fallen out at the same time, and been picked up by someone entering the room in my absence at breakfast.

I called the bed steward: he could give me no account: he saw the spectacle case, but not the purse. I then informed the purser, who informed the captain, with both of whom I had an interview by their request. They put up a notice on the cabin stairs, and had the bed steward searched and his belongings—without result.

The bulk of the money was in drafts in London. The only thing I could do was to telegraph to have the payment of the drafts stopped, which was done from Queenstown. The rest, about 30 pounds in gold, I had to accept as lost.

I had many expressions of sympathy from the passengers. "Why," said the American lady before mentioned, "I cannot understand, Mr. Roberts, how such a thing has been allowed to happen to you. It seems to me strange."

I replied that I had a point of view which enabled me to think it not strange.

"What is that?" she said.

"The point of view supplied in the apostolic writing," I answered: "They tell us to 'think it not strange' when affliction comes, and not be weary of Divine correction, implying that it might be prolonged to the wearying point.

"The present life is a life of preparation for the other life that Christ will establish on the earth at his coming. Part of that preparation consists of the experience of the evil: and God knows how much to permit."

She said that was all very well for those who had a future, but what about those that suffered evil and then passed away?

I replied that there was no hardship in nonexistence, and no injustice to those who lacked a title to live at all, which was the position of all unjustified sinners.

She thought it a hard doctrine. I replied it only seemed so by leaving God's rights out of account.

But I felt the loss very keenly all the same.

* * *

In some parting conversation with Mr. Stewart, I found to my regret he was an unbeliever. He said he had been on the fence a good while, and he was afraid he had got down on the devil's side of the fence.

It is astonishing how easily most men make this decision. It does not appear too much to me to say that it is a logically **impossible** feat for a man who has the whole facts before him, as they are only to be known with a complete and constant acquaintance with the Bible.

I have been grappling with the problem all my life, and therefore, speak not without some warrant. I can understand the wrong decision in a man preoccupied with other things, especially with a fair degree of worldly success. The true facts in such a case are liable to be dim, distant and intangible.

But given a full acquaintance with the facts, a fair degree of penetration, a true hunger for truth, and a moderate taste of the present evil state in the bitterness of failure, disappointment and a pinch of poverty, there can be but a strong and enthusiastic verdict in favor of the Bible as a Divine book: the **only** Divine book under the sun.

But to all men this discernment is not given. So we pass on.

* * *

Arrived at Queenstown on Saturday, Aug. 15, 4 p.m., finding letters and papers waiting from home. The steamboat stayed only 20 minutes.

* * *

SUN. to THURS., AUG. 16-20, 1896

In 15 more hours, that is on Sunday morning early, Aug. 16, we entered the Mersey, and were soon moored at Princes Landing Stage, where all the passengers landed. I drove straight to Lawrence's Temperance Hotel (by arrangement), and rejoined my wife after a 12 months' separation. How pleasant our meeting was, I will not attempt to describe.

There were other friends in Liverpool, but it was not their turn. For everything and everyone there is a time. We were seen by one on the street, and accosted by another. But our privacy was mercifully respected.

* * *

We arrived in Birmingham, Wed., Aug. 19, and on the next day, I presented myself at the first of a series of large meetings, held within the ensuing month. Friends were pleased with everything except the possibility of my going back to Australia another day.

But the importance and interest of everything was much toned down in the presence of the manifest tokens everywhere of the nearness of Christ's reappearance.

THE END

We plan, if the Lord will, to begin bro. Roberts' "Second Voyage to Australia" in the January, 1971 issue.

"Grace, Mercy and Peace"

"Grace to you, and peace, from God our Father, and the Lord Jesus Christ."

THIS is Paul's opening salutation in his letter to Philemon. Should such a salutation always be absent from the letters of his present day brethren? Thank God, these words of purest blessings are not unknown among the brethren; but they are not yet so common as—in the will of God—the Truth may make them.

In some form or other, Paul always invokes the blessing of the Father and of the Lord on those to whom he writes in love.

It is not difficult to see that this is a good thing. It is an exercise in true godliness every time it is done. It unbends the mind to the attitude of suppliance and benevolence, which we always ought to occupy. It brings with it to our own mind a recognition of God's relation to all our matters, in whose hand our breath is, and whose are all our ways. It sheds the right influence on those to whom we may address ourselves. It brings before them great facts to which a mere attention to business is apt to make us oblivious.

Finally, and most consequently, **does it not command the Divine approbation and blessing?** Is there no such thing as—

"Grace, mercy and peace from God the Father and the Lord Jesus Christ."

Are these empty words? If they are, let us not use them. But if they are not—if God DOES extend favor, and shed mercy and give peace to His children even now—comforting them in all the tribulations that they may endure;

and if Christ as the mediator does take part in this actual, invisible, and gracious work—are we not robbing ourselves, and our brethren, and our Master, and our God, in missing our many opportunities of invocation?—Bro. Roberts.

THOUGHTS FOR TODAY

Addiction

"Ye know the house of Stephanas, that it is the first-fruits of Achaia, and that they have addicted themselves to the ministry of the saints"—1 Cor. 16:15

ADDICTION can take many forms, but perhaps the most commonly heard of today is that of drug abuse. Escape from the realities of life has been sought by age and youth alike, by the "wise" and ignorant. Failure to face the fact that man is inhuman to man, that man's rule promises no future, they turn to a temporary escape—drifting in the "limitless world of love" and "floating into the boundless space of changing color" (terms used to describe the addict's journeys).

Alas, they return all too suddenly to the problematic world which leaves them like ravening lions seeking to satisfy their animal desires of present and immediate satisfaction and contentment, turning to something stronger which will commit them further into the senseless world of fantasy.

Like so many other habits it begins in a small way. Milder drugs to begin with and a gradual turning to those which are stronger, until insidiously the person becomes addicted.

It would appear needless for us to be warned against the use of drugs, but sin in its lurking ways is always on the prowl looking for weakness. We, the Children of Light, have no desire to partake of the temporary and ephemeral pleasures of sin, yet we must always be on our guard, for we all have our weaknesses.

Addiction, as we have said, takes many forms. It could be addiction to food, to socialising, to tobacco, to cosmetics—in fact anything that becomes a habit or makes us give ourselves to it, is addiction.

Generally speaking it takes the form of evil; however there is one form of addiction which is to our benefit if we so pursue and develop it. Paul mentions it in his letter to the Corinthians which we used to introduce our thoughts for today.

Addiction to cars, houses, clothes, drugs, or any other habit must have a beginning. And so it is with spiritual addiction. As baptized believers we have started on the road to spiritual devotion, but so much depends on whether we thoroughly ENJOY partaking of the Word of God. So much depends on our growth, of our multiplying the talents entrusted to us.

This type of addiction is contrary to the natural man, and therefore great work and timeless hours on our part must be given in developing our addiction.

Elsewhere Paul speaks of taking the milk of the Word (the first principles of Truth), but he also exhorts us to develop an appetite for the more meatier matters of the Spirit.

When trial and tribulations are placed before us, or when we are tempted, how often do we fail? Why? Because flesh supersedes the spirit—we are not "addicted to the ministry" —we are weak, and if weighed in the balance we would be found wanting.

This however is no reason to give up, to fold the hands and sleep; but it is a lesson to us that we need assistance—assistance which can only be found in the Scriptures of Truth. If entirely given to the Word (like the addict to his drug) we will not, yea, cannot and wish not to break the habit; and we will, at the end, be found amongst those who have "lost their life for his sake and the Gospel" and will have found the peace of God which passeth understanding.

—J.J.

Whom the Lord Loveth He Chasteneth

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing?"—James 1:4

THE purpose of the letter to the Hebrew believers was to renew their confidence in the Hope of the New Covenant in Christ Jesus. In ch. 10, the apostle Paul begins to exhort, emphasizing endurance, patience, and longsuffering—

"Let us hold fast the profession of our faith—our hope—without wavering. Call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions; partly whilst ye were made a gazing-stock both by reproaches and afflictions; and partly, whilst ye became companions of them that were so used.

"Cast not away therefore your confidence, which hath great recompense of reward! For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

"Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

"Faith is the confident assurance of that for which we hope, a conviction of the reality of things we do not see."

Then through ch. 11 he gives examples of living faith: a witnessing of faith by men of God of various generations, men who set forth as their mark the hope encompassed in a coming Messiah, the coming "Seed of the Woman" who would ratify the Covenant of the New and Living Way, a way understood only in shadow by these faithful men of old—

"And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect."

—that "better thing" or better plan centering on the Lord Jesus Christ. He then writes—

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us"

(Heb. 12:1).

The word for "wherefore" is used only one other place by the apostle Paul. The word is **toigaroun**, which implies a reaching back and gathering of all pertinent information. The lexicons say this is a double strength adverb, emphasizing the preceding statements.

The word for "cloud" is not the word for a single sharply outlined cloud, but **nephos**, which signifies a large general mass in which outlines are not emphasized or distinguished; a dense multitude or throng.

This throng bears testimony to **faith by experience**—their lives bore witness to their conviction; they are examples of faithful expectant brethren. Paul is saying—

"Therefore, being surrounded by this great throng of faithful witnesses who have gone before, we also should run the race set before us."

Paul again chooses for example as a figure the games. In this instance, as in 1 Cor. 9: 24-25, he chooses the race course. All who have entered into covenant relationship with God have entered the race for eternal life—the faithful men of old; the Hebrews; the Christadelphians.

The race for the prize of immortality is not a short dash—it is a contest of endurance. Therefore training is strict: condition must be as close to perfection as possible.

The runner sought to remove any "swelling, superfluous flesh," to enhance his chances of victory. The believer is thus exhorted to remove anything which might retard him, anything—**everything**—which does not help, but hinders.

Anything, no matter how small it may seem, that impedes our progress, must be cast off. Perhaps a good example of this would be that of Bartimaeus who sought the healing power of Jesus. When Christ called for him to come, he—

"Casting away his garment, rose, and came to Jesus."

Nothing was going to bind him or cause him to stumble as he stretched forth to the Lord Jesus Christ. Paul says we must "lay aside the sin which doth so easily beset us."

The words "easily beset" are translated from the word **euperistaton**, meaning "readily, deftly, cleverly, to place itself around," like a long loose robe. A runner in the games would not be found wearing a robe—in many instances the runner removed all clothing—not allowing any outside interference.

"The "sin which easily besets us" could be sin in general, as when Paul said that when he would do good it seemed that evil was there present. Or it could refer to a specific weakness—the specific weakness of the Hebrews being the tendency to apostasy, brought about by lack of conviction when faced with trial.

The believer is to run the race with endurance and **persistence** (as the word translated "patience" implies). The race that is "laid before us" can end with the joy that was Christ's. Paul said that—

"Forgetting those things which were behind, and reaching forth unto those things which are before, he pressed toward the mark (or goal) for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

We, as the Hebrews, are to keep our eyes steadfast on the finish line and the prize that awaits those who cross. A runner dared not look behind or to the side for he might break stride and lose the race.

* * *

"Looking unto Jesus, the Author and Finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (v. 2).

Throughout the book Paul has shown the superiority of Christ. Once more he does this. These faithful men of old were examples for us truly, but they were all participants in this race as we are, all looking unto Jesus as the Leader and Perfector of the Faith—

"If Christ he not raised, your faith is vain; ye are yet in your sins."

The word translated "look" carries more than this idea: it means to "turn the eyes away from other things and fix them on something"—in this case on the example of Jesus Christ who endured the ignominious death on the tree, heedless of its shame, for the end in view of joy at God's right hand.

The testimony of Jesus' faith was and is the greatest of all. If we would emulate anyone, brethren and sisters, let us emulate Christ!—who as the supreme example of faith became the author of salvation to all of us who would follow him who endured such contradiction of sinners—

"For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds" (v. 3).

Christ received joy for tribulation; his faith was shown to be perfect through trial. The Hebrews were told to look fixedly at the example of Christ and compare the sufferings he endured with those things they were faced with.

Jesus was a faithful, obedient man, yet he suffered "extreme opposition": should they expect less? His example and the reward he received for holding fast would serve to strengthen their weary and faint state of mind. They are then reminded of two points—

1. *"Ye have not yet resisted unto blood, striving against sin."*
2. *"For whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."*

They might still suffer pain and death as a result of the faith, but if they died daily to the lusts of the flesh and lived unto God they had only joy to look forward to.

Paul's statement regarding Divine chastisement is taken from Prov. 3:11-12. This idea of Divine chastisement is not or should not be new to them—

"Ye have forgotten the exhortation which speaketh unto you as unto children" (v. 5).

Job was chastened of the Lord and his faith was tried in the furnace of affliction.

* * *

"If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (vs. 7-8).

Paul draws a parallel between the natural relationship of father and children, and the spiritual relationship of God and His sons and daughters.

There is an interesting fact concerning this word "chastisement." In both Hebrew and Greek, the word for "chastisement" is the same word for "education or training." As a verb, the word in Greek denotes "to train children," suggesting the broad idea of "education or instruction; to chastise, whether by correcting with words, reproving and admonishment or by infliction with calamities." As a noun it denotes "the training of a child, including instruction; hence, discipline, correction, chastening," as Eph. 6:

"And ye fathers, provoke not your children to wrath; but bring them up in the nurture (chastisement) and admonition of the Lord" (v. 4).

The idea is not infliction with evil in mind as an end, but corrective measures which will eliminate bad tendencies and encourage good actions. The proper rendering of v. 7 should be:

"It is for discipline that you have to endure."
(Not, "If ye endure, etc.")

As fathers we know that our children oft require chastisement in their process of learning. Should it be any different in the relationship of God and His children? Rather in the case of God dealing with His children, discipline would be given without human weakness. God would be unerring in dealing out chastisement—

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

"For they verily for a few days chastened us after their own pleasure; but He for our profit, that we might be partakers of His holiness" (9-10).

Chastisement is a proof of sonship; Paul says if there is no chastisement then the individual is illegitimate. In a like figure, there must be **submission** to chastisement or instruction by trial; lessons must be learned, and the things learned must be applied. We must pass through the refining process if we are to be purified. If we rebel, our Father will be displeased with us. If we respect the "fathers of our flesh," shall we not still more submit ourselves to the "Father of our spirits"?

How is God the Father of our spirits?—

"That which is born of the flesh is flesh and that which is born of the spirit is spirit."

In the perfect sense we are not born of the Spirit yet; but we have been begotten by the Spirit-Word, and in baptism we have become new creatures. It is only by acknowledging the Truth and being immersed that we can truly claim God as our Father. Simply by being works of His creation does not entitle us to call upon Him as Father.

Since God has loved us enough to give us the opportunity to be His sons and daughters, should we not give Him due reverence? He offers us life forever more.

* * *

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby."

Strenuous exercise is difficult and tiring, but as it develops the athlete on the physical plane, so is the athlete in the race for eternal life developed by instructions in righteousness and submission to Divine will. V. 12 is tied in with the preceding verses. Since chastening is necessary and discipline results in holiness, therefore—

"Lift up the hands which hang down, and the feeble knees.

"And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed."

Paul here quotes Isa. 35. We have physical infirmities depicting spiritual maladies. The exhortation can have a twofold purpose:

(1) To remind those who have some spiritual strength to aid those who are becoming weak, and near permanent affliction, as this is a matter of duty.

(2) If the situation is left untended, others could be affected by this "spiritual sickness." If parts of the body are left diseased, the whole system can be poisoned.

The primary idea must be help, and restoration rather than amputation. The word translated "lift up" is **anorthoo** which means "to restore to straightness or erectness, to reinvigorate," It was used by medical writers of the act of setting dislocated parts of the body.

The word "hang" is from a word which means "neglect, relax or loosen." The word for feeble is **paraluo**—"to weaken, enfeeble," and is the word which is transliterated "paralytic"—

"Wherefore, the hands which are relaxed and the knees which have become paralyzed, reinvigorate."

The exhortation to us is— "If there are brethren or sisters whose progress is at a standstill or whose work in the Truth is lax, make it our duty, our desire to strengthen them if possible." Paul exhorts the believer to make the way smooth and even; remove any stumbling blocks or rough places in the way which could cause the spiritually lame to become totally disjointed, rather than healed. Paul then writes—

"Follow peace with all men, and holiness, without which no man shall see the Lord" (v. 14).

For the word "follow" Paul again refers to the strain of an athletic contest. The word is **dioko**, which means "to run swiftly in order to catch some person or thing, to run after, to press on."

Paul uses the same word in Phil. 3 when speaking of "pressing on" to the mark of the high-calling. We should labor diligently and press forward swiftly and without delay to be at peace with all men, as long as we are not expected to sacrifice the purity of the Truth.

And even then it does not necessarily involve unpeacefulness—but rather dissociation; for holiness or purity or separation from that which is in opposition to God and His Truth is also to be sought after diligently—

"Blessed are the pure in heart, for they shall see God."

Then again we see the reference to ecclesial responsibility:

"Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled" (15).

The Hebrews are exhorted to use oversight ("looking diligently"—**episcopéo**) over themselves lest anyone fall back on the favor they have received from God. Here again is the admonition to purity in the Body in order to keep down the leavening tendency of immorality or unhealthy doctrine. In Deut. 29:18 we find the phrase—

"Lest there be in you a root springing up with gall and bitterness."

Here is a picture of the nation of Israel in apostasy, having turned to the gods of the other nations. The Hebrews were turning away from Christ back to the superseded Judaistic form of God's law—apostasy was developing.

A plant does not grow overnight. Seed must be sown and time must pass for the plant to send forth its first root formations. If the plant finds soil which will be acceptable, it takes a firm hold and begins to come to the surface—springing up. In the parable of the sower Jesus speaks of seed which landed on ground which would not support root growth—the seed-plant withered away.

Paul says to carefully oversee the ecclesia lest one become apostate or fall away; lest ground be provided to allow plants bearing evil fruit to spring up and cause problems, contaminating the many.

If thorns or thistles are allowed sufficient time they can overrun the entire section. The ideal is to eliminate this danger by—

"Considering one another and inciting one another to love and good works."

If a brother or sister was or is allowed to remain in a spiritually sick condition for a long period of time, the possibility of renewal is slight.

The next example Paul draws upon is Esau who sold his birthright, and gave up the blessing for that bread which perishes—

"Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

"For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears" (vs. 16, 17).

When he had his fill and realized what he had done, he tried to get his father to rescind the blessing upon Jacob, and to restore him to what he thought was his rightful position, but he was rejected.

Esau was a profane person— unhallowed, unspiritual, common—the very opposite of holy or consecrated. Esau had no thought for that which was spiritual—only that which gave pleasure to his natural desires.

He was in such a condition that repentance in its true sense was not manifested by him, though he was extremely remorseful.

Of the two words which are translated "repentance," the one used here signifies a complete reversal. It wasn't that God would not have forgiven him his sin **had he been repentant**. Esau just could not truly realize and regret that he had done wrong, and change from his fleshly thoughts and ways—although he was aware of what he had lost.

The warning to the Hebrews was not to seek for temporary satisfaction and ease and welfare at the expense of the Promises which are "great and precious." The fruit of apostasy is rejection—

"For if we sin wilfully after that we have received the knowledge of the Truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries."

Let us take heed to the warnings and run with patience the race which is set before us.

—T.H.

Get Wisdom, Get Understanding!

"If any of you lack wisdom, let him ask of God, Who giveth to all men liberally and upbraideth not, and it shall be given him"—James 1:5

WISDOM is knowledge practically applied to the best ends.

Solomon asked God that He be granted an understanding heart, to judge God's people Israel, that he might discern between good and bad. And accordingly Solomon's request was granted, and there came unto him of all people to hear his wisdom.

Solomon's wisdom was of God, the only Source of all true wisdom; and we likewise are instructed by James (1:5)—

"If any of you lack wisdom let him ask of God, Who giveth to all men liberally and upbraideth not, and it SHALL be given him."

Today the wisdom of God through Solomon and others by the Spirit is an open door before us. If we are governed by His words and wise council, it will lead us along the pathway of life without wavering, and, into the glorious presence of the Master at his coming, for, as Solomon writes—

"Get wisdom, get understanding, forget it not, neither decline from the words of my mouth" (Prov. 4:5).

The incident where Solomon was made to display the wisdom he had been granted, appears to be in the early part of Solomon's life. It is in 1 Kings 3:16-28, and it brings into our minds many practical things.

It was concerning two mothers, one whose baby was found dead on arising in the morning. It brings into our minds another occasion of great vividness, in the life of Jesus when he was crucified on Calvary's cross, and 2 thieves were crucified with him. One chided Christ, saying—

"If thou be Christ, save thyself and us."

While the other rebuked the first for his rash statement, as he feared God, and requested he be remembered when Christ came into his Kingdom.

And so the mother of the living child (though both described as being harlots—yet the facts of life had given her a mind of wisdom and understanding) would give up her child if it meant that its life would be spared. And what wonderful wisdom Solomon did display!

And we must remember that this incident comes within the category of things "written aforetime for our learning."

The important issue appears to be in v. 24, where Solomon calls for a sword. And what great significance this incident brings to our mind! It was a real sword, and to all intents and purposes, Solomon was going to divide the child.

How this points us to life in Christ! Our sword is the sword of the Spirit, the Word of God, dividing asunder between flesh and Spirit.

In the case of the child, what good would a half child have been? A dead body, half or whole, is of no account.

The apostle Paul furnishes us with the proper view of things in Rom. 12:1 where we are reminded that a LIVING sacrifice is holy and acceptable unto God. So the real mother cried out—

"Give her the child!"

We belong to Christ; we are not our own. Hence then the apostle shows us (in the following verses in Rom. 12) the Way of Life that leadeth unto Christ: no half measures, no dead sacrifices, but a living unto God.

We are of the One Body all intact. Any half measures are dead and unacceptable in our ministry: many members, but all must be alive and working together, as we rejoice in hope, patient in tribulation.

The one mother said, "The living child is my son."

"No," said the other, "it is my son."

The world today tells us we belong to the world, and so many love to have it so.

Solomon with keen discernment displays that true wisdom that he had received from above. The true mother, as her bowels yearned upon her son, said,

"Oh, my Lord, give her the living child!"

But the one whose son it was not said, "No, let it be divided."

We can see the true wisdom, as King Solomon decreed that the real mother be granted the child that was really hers. A dead half child would have given no joy to either at all.

So, brethren and sisters, we draw from this incident words that can and will suffice in our daily lives as we dip into the things of the Spirit, as we use "the sword of the Spirit which is the Word of God," as Paul says in Eph. 6:17. And we are reminded in Heb. 4:12 that this sword, the Spirit-Word, is—

"Quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

For if the Truth is worth **anything**, it is worth EVERYTHING; nothing in this life can be compared to it. Nothing can be allowed to interfere with it. Nothing can stand beside it in our lives. Again come the words of life from the pen of Paul—

"Be not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2).

And that by the Word of God, that in due time we may—

"Prove what is that good, and acceptable, and perfect will of God."

We go back and take another look at the wisdom of King Solomon—

"Give her (the real mother) the living child, in no wise slay it: she is the mother thereof."

How the call goes out to us all to render unto God that which is our all. No half measures will suffice; a half sacrifice is not sufficient. But rather as we read in the concluding words of Paul's letter to the Romans (16:26)—

"But now is made manifest, and, by the Scriptures of the prophets (and to us the writings of the apostles), according to the commandment of the everlasting God, made known to all nations for the obedience of faith."

There is no excuse and there will be no room for any in the day of account, for God has granted that we be "thoroughly furnished unto all good works" by His Word.

And all Israel heard of the good judgment that the king had judged, for they saw that the wisdom of God was in him to do judgment.

Let us hope that all in the day of Christ, including ourselves, will hear of the good and wise judgments in regard to the will of God that we have made, in this brief day of our probation and opportunity to lay hold of the complete and living Word of Life!
—W.J.P.

Bible Questions

Some have said that these questions are "Too hard." We believe they misunderstand their purpose. They are not that we should be gratified and self-satisfied as to how much we know, but that we should be ashamed and (hopefully) shocked into corrective action about how little we know about the only thing worth knowing—the life-giving Word of God.

1. "Changed his prison garments"?
2. "Bind a stone to it": what?
3. "When I became a man, I": what?
4. "Let your women keep": what?
5. Who died at the 9th hour?
6. Who died at even?
7. Two who died at noon?
8. Who died at midnight?
9. A hasty word, and a hasty blow;
And this priest to his lofty death must go. Who?
10. He was lovely in form and face,
But died a traitor, in evil case.
11. Who sold her lover for money?
17. When did David's own men consider stoning him?
18. Who mourned at the funeral of the man he murdered?
19. A ruler o'er the remnant in the land,
Who fell beneath a false assassin's hand.
20. Small in spirit, great of frame;
Raised to honor, died in shame,
21. "A city called Ephraim": when?
22. "Sleeping for sorrow": who?
23. "Man, I am not!" Not what?
24. "Borrow not a few": what?
25. "My head, my head!" Who said?
26. "My son, my son!" Who said?
27. "My father, my father!" Who?

12. A captain, sunk in heavy sleep,
Failed his lord's watch to keep.
13. Mispronunciation meant death?
14. She died a violent death on the sabbath day?
15. "I bore my Lord asleep: and, when he woke,
I hushed to silence at the word he spoke."
16. An angel in the Temple: when?

28. "My God, my God": who said?
29. "Death in the pot": when?
30. Who said, "I hate him!"?
31. "Four leprous men": when?
32. "Our bread we took hot": who?
33. "6 brethren accompanied" whom?
34. "I called not, my son": who?

Building on a Rock

"All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever"—Isa. 40

MAN and beast are alike; as the one dieth so dieth the other, they have all one breath (Eccl. 4:19). Beasts think of, and prepare for, only present things and earthly.

Man prepares for the future and, if enlightened, prepares for after death. God made man with this capacity necessary in his present life, and adaptable to the life of the future age—

"For which of you, intending to build a tower, sitteth not down first; and counteth the cost?" (Luke 14:28).

Spiritually, are we planning to build a Tower?—a City having foundations whose Builder and Maker is God?—an house not made with hands?

First, we must count the cost. The price is spelled out, and the final value is also revealed. Moses is a model case—

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;

"Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward.

"By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him Who is invisible."

Moses walked by faith, and thereby became a companion and fellow with Jesus, who by faith placed greater value on doing his Father's will than satisfying his own desires.

Christ left us an example that we should follow his steps. He counted the cost, and chose that which offered the best reward (Heb. 13:13-14)—

"Let us go forth therefore unto him without the camp, bearing his reproach.

"For here have we no continuing city, but we seek one to come."

The animal life is only a necessary evil to continue the race, so that the true life may be gained. Therefore we place the first and greatest value on the things related to the true life (Luke 14:26-30)—

"If any man come to me and hate not his father, and mother, and wife, and children, and his own life also, he CANNOT be my disciple.

"And whosoever doth not bear his cross, and come after me, CANNOT be my disciple.

"For which of you, intending to build a tower, sitteth not down first, and COUNTETH THE COST, whether he have sufficient to finish it?

"Lest haply, after he hath laid the foundation, and is not able to finish it, and all that behold it begin to mock him."

The cost is bearing the cross. **Are we prepared to pay the price?** This is laying the foundation. To prepare for something enduring and solid we must dig deep right through the accumulated debris of tradition, the commands and doctrines of men, the thinking of the animal mind—including our OWN natural thinking—until we discover the true Rock. Moses warned Israel of their neglect—

"Of the Rock (Heb., **Tzur**: strength) that begat thee thou art unmindful, and hast forgotten God that formed thee" (Deut. 32:18).

"He is the Rock . . . a God of truth and without iniquity, just and right is He" (Deut. 32:4).

And David says (2 Sam. 22:2-3)—

"The Lord is my Rock, and my fortress, and my Deliverer. In Him will I trust. He is my Shield, the Horn of my salvation."

"For who is God, save the Lord? And who is a Rock, save our God?" (v. 32).

To build on this Rock therefore is to obey the first and greatest command, "Thou shalt have no God but Me," and shalt love Him with all our ability. This is part of the price.

If you are the world's friends, you are God's enemies; if you love God, and manifest it, the world will hate you.

These thoughts must be impressed very clearly on the minds of the young, for here the foundation is being laid, and it must be on the Rock that their roots are grounded—

"Train up a child in the way he should go, and when he is old he will not depart from it" (Prov. 22:6).

So if we want strong men, men that fear God and eschew evil, to take their place as pillars in the ecclesia, then we can help lay this foundation.

Now to you, young men and women, the Spirit speaks—

"Remember now thy Creator in the days of thy youth."

If your parents have set your feet on rock, you are now responsible to build indestructible material on it. Psa. 40:1-4 tells of the blessing for putting trust in God, and not compromising with the proud or liars. And Jesus says—

"Where your treasure is, there will your heart be also."

The foundation we lay on this Rock is important; for there is only one lasting foundation (Isa. 28:16)—

"Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation."

To Israel (natural and spiritual) God said, speaking of His glorious purpose to "comfort Zion" and "make her wilderness like Eden"—

"Hearken to me, ye that follow after righteousness, ye that seek the Lord:

"Look unto the rock (Abraham your father) whence ye are hewn, and to the pit (Sarah that bare you) whence ye are digged" (Isa. 51:1-2).

Paul told the Galatian brethren (who mistakenly desired to go back to the bondage of the Law) of their true relationship to Abraham, not through Moses but through Christ (Gal. 3:29)—

"If ye are Christ's, then are ye Abraham's seed, and heirs according to the Promise."

If we build upon the Rock, then our foundation will be precious stones, living stones, dug or produced from the quarry where all the faithful originate, from Abraham in Christ (1 Cor. 3:9-17)—

"For we are laborers together with God: ye are God's husbandry, ye are God's building.

"According to the grace of God which is given unto me, as a wise master-builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon, for other foundation can no man lay than that is laid, which is Jesus Christ.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble—every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is . .

"Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

"If any man defile the Temple of God, him shall God destroy; for the Temple of God is holy, which Temple ye are."

Here is our opportunity to help in that great work of producing and erecting that House built on a Rock (Eph. 2:19-22)—

"Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the Household of God;

"And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;

"In whom all the building fitly framed together groweth unto an holy Temple in the Lord:

"In whom ye also are builded together for an Habitation of God through the Spirit."

There is a place for each one of us, but we **MUST BE PREPARED**. We must be fitted, and made ready now, to take our place in the Habitation of God, foretold centuries ago, by the Name God chose to be known by, "Yahweh."

God will dwell in a multitude of glorified saints, who will then be the true ecclesia of God. When Peter exclaimed to Jesus:

"Thou art the Christ!"

Jesus replied—

"Upon this Rock I will build my Church."

Jesus puts the clear choice of wisdom or folly, life or death, rejoicing or remorse, before us;

"Whosoever shall fall on this Stone shall be broken: but on whomsoever it shall fall it will grind him to powder" (Matt. 22:44).

Shall we have the wisdom to fall on the Stone and be broken ("A broken and contrite spirit Thou wilt not despise"), or shall we in wilfulness of the flesh go our own way in folly and at last be crushed to powder, with weeping and wailing and gnashing of teeth?

"BE YE THEREFORE READY ALSO, FOR THE SON OF MAN COMETH AT AN HOUR WHEN YE THINK NOT."

—A. J.

The True Mission of Religion

"O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth"—Psalm 67:4

THERE was a time when religion was not, and time will be when the Lamb of God shall have taken away the sin of the world, that religion will be no more.

But mankind's necessities are not individual only, they are social and national also. Society in its widest sense is sick, heart-sick—

"From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores."

Religion proposes to heal these—to regenerate the world, and to bless all nations in the seed of Abraham.

The Gospel, which is good news to nations, glad tiding of great joy to all people, to society as well as to individuals, proclaims the medium of this blessedness to mankind; and in proclaiming this, announces the purpose of Jehovah in terrestrial creation, and providential supervision. It proclaims—

"The secret of His will which He hath purposed in Himself: that in the economy of the fulness of the times He would reduce under one head all things unto Christ, both the things in the heavens, and the things in the earth under him" (Eph. 1:10).

Who then need be in ignorance of the reason of things as they exist? The Lord Almighty did not form the nations, and set the bounds of their habitations for the behoof of the thrones, dominions, principalities, and powers which now possess and rule over them. They are the mere accidents of providence—provisional governments for the time being—until He shall appear in power and great glory on account of whom and for whom they were created (Col. 1:16).

His purpose, then, is to aggregate all kingdoms, empires, and republics; and all nations, languages, and people, into one vast dominion under the Lord Jesus as the Imperial Pontiff of the world. To do this he must bruise the head of the Serpent-power—

"He shall bruise the head over a great land" (Psa. 110:6).

—and subdue the nations under his feet (Psa. 47:2-3).

"O let the nations be glad, and sing for joy; for he shall judge the people (Israel) righteously, and govern the nations upon earth" (Psa. 67:4)

The power of the oppressor will then be broken; and his enemies will lick the dust. In his days will the righteous flourish; and in him will the needy find a friend. All kings shall fall before him; all nations shall serve him, and call him blessed (Psa. 72).

Happy will the generation be that shall rejoice in these events! A just code and righteous government, and administration of Jesus and the saints, will heal the nations and cause peace and goodwill to become the rule of society

on earth. A divine socialism will then obtain, characterized by a liberty and fraternity in wisdom, knowledge, and the Truth.

The refuges of lies which now abuse the world will be all swept away; and—

"The knowledge of the glory of the Lord will cover the earth as the waters cover the sea."

What men cannot accomplish—even their own social regeneration—the Lord will have gloriously performed; and in perfecting His work will have wrought out for Himself a great Name throughout all the earth.

But of what individual interest to us is this prospective blessedness of the Age to Come? Before it shall supervene, death may have laid us down to the shades of the pit. What interest, then, shall we have in all that obtains among the living?

This question brings home the great salvation of the Age to Come to everyone of us; for the future goodness of God invites us to repentance, on the ground that He hath appointed a day of one thousand years, a season and a time, in which He will rule the world in righteousness by Jesus Christ, whereof He gave assurance to all men in raising him from the dead (Dan. 7:12; Acts 17:30; Rom. 2:4).

He calls YOU also to this kingdom and glory (1 Thess. 2: 12), and invites you to share with Jesus in his joy. (Matt. 25:23).

He invites you on condition of believing what He promises concerning the Kingdom and the Age to Come, and concerning the Name of Jesus; and of becoming the subjects of repentance and righteousness through him.

He offers to make you heirs of all things terrestrial; joint heirs with the future Monarch of the world. He proposes to exalt you to an equality with the angels (Luke 20:36); to make you rulers over the nations (Rev. 2.26-27; 5:10), and to give you glory, and honor, and life eternal (Rom. 2:7).

But you must become righteous men and women, heirs of righteousness which is by faith (Heb. 11:7), perfecting your faith by your works, after the example of Abraham, "the friend of God." THIS IS INDISPENSABLE; for the Kingdom to which you are now called is a righteous government and needs to be administered by righteousness and incorruptible men.

"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.

You need not therefore expect a multitude to cheer you on. Faith, hope, self-denial, patience, and perseverance, are the lines that fall to those who walk not by sight, but by faith in the promises of God. The road is tedious and uninviting; but in the Kingdom to which it leads, there are honor and glory, riches and life for evermore.

—Bro. Thomas

Since the note in Sep.-Oct issue, several very generous contributions have been received. We would like to acknowledge all directly, and hope to in time, but this is to express appreciation for all. We would like to reassure all that (1) the current (temporary, we hope) difficulty in production is not at all related to the financial condition, and (2) there is not the slightest danger—as far as we can foresee—of the Berean not being published. We are deeply moved and greatly encouraged by the expressions of concern and support we have received.

Current World Events Fulfilling Prophecy

The pitiful picture of a sick, evil, violent and bumbling world in urgent need of Christ's return to enforce a reign of righteousness and peace.

RUSSIA PRESSES STEADILY FORWARD TOWARD WORLD CONQUEST

Latest Soviet moves in Mideast—with Russian missile crews now inching closer to edge of conflict—bring this into focus: As US keeps cutting back in outside world, Russia is pushing harder than ever a far-ranging drive to expand its power. Kremlin is driving ahead because it now sees many opportunities to undermine US position & gain dominance for itself.

A nuclear-weapons program, still continuing on a crash basis, has enabled USSR to forge ahead of US in land-based intercontinental missiles & reduce US lead in sub missiles.

A massive build-up of Soviet sea power is providing a potent instrument for widening Russian prestige & challenging US on seas.

All of this is at variance with theories—expounded by some in West in recent yrs.—that Russia's resources, drained by economic difficulties, could not support far-flung operations; that Soviet leaders, worried about Red China, were also preoccupied with a power struggle of their own; & that men in Kremlin were too mediocre to mastermind imperialist expansion.

Leaders of USSR see "golden opportunities" to expand areas of power with minimum risk of confrontation with US.

Indo-China conflict drains US human & material resources, creates deep divisions within the country, encourages isolationist sentiment, deflects US attention from other parts of world.

W. Europe has grown fat & complacent thru postwar prosperity. This plays into the Kremlin's hands. Europe less inclined to follow US leadership, less inclined to shoulder greater share of defense burden. Too, W. Europe in mood to seek direct accommodation with Russia, without US participation.

Arab-Israel conflict gave Russia its greatest opportunity for power expansion. Unable to handle Israel without outside help, Arabs turned to Russia. The door thus was ajar for Soviet infiltration of an area that's vital both strategically & economically.

Advantages Red dictators hold:

1. Virtually total control over their own public opinion.
2. The enormous & successful propaganda operation which Russia has mounted against US.
3. Illusion current among Western powers at different times that "detente" with Russia is real possibility.
4. Illusion that fear of China as nuclear power will make Russia anxious for real peace with US.
5. Illusion that Soviet threat has been eliminated by breakdown of cohesion in the international Communist movement. In last resort, every Communist party will side with Russia against US.

Soviet policy is unremittingly dynamic. It's not directed towards achieving equilibrium, or balance of forces, or peace, or collective security, or certain specific objectives.

Its ultimate aim is "victory," which means Communist rule on a world scale.

This from a member of a Russian diplomatic mission: "Khrushchev's missile episode in Cuba in '62 was useful for Russia's long-range interests. As a result of lesson learned then, Russia now far stronger militarily than in '62. Only a decade ago, it would have been impossible for us to do what we are now doing in Mideast or to maintain a fleet that would carry out extended, worldwide maneuvers. But Russia's truly a world power now. Cost to Russians of decision to confront US strategically throughout world is very high. It means taking more bread out of mouths of Soviet people. But decision was absolutely necessary from viewpoint of long-range Soviet security—& Soviet people are accustomed to making sacrifices for security."

While investing barely enough in consumer field to keep standard of living rising inch by inch, Kremlin's diverting everything else into military production.

Russia is now, for the first time in Russian history, a global military power. Looking ahead, the somber prospect is a Russia increasingly bolder in its policies & more disposed to throw its military weight around to support its great power interests & to extend Soviet influence into new areas of world.

Kremlin's goal is same as ever: domination of world by stepping into power vacuums, by exploiting rivalries among other nations & by carrying on subversion while systematically adding to its own military might.

In yrs. since Khrushchev lost his nuclear-blackmail gamble in Cuba, Russia's leaders feel they've scored a whole series of successes enhancing Soviet position in Europe, Mediterranean, Mideast, Persian Gulf & elsewhere. (USN 7:27)

SSTs WILL DESTROY WEATHER

A single supersonic transport flying from NY to Cal. would leave a "bang" zone 50 mi. wide by 2000 mi. long. Scientists warn that SSTs could envelope earth in a global gloom by dumping water vapor into stratosphere, where it could hang suspended for long periods.

500 SSTs flying at 65,000 ft. for period of yrs. could raise stratospheric water content 50 to 100%. Water content of stratosphere already has increased in past 5 yrs.

A water-vapor blanket could cause greater ground-level heat, & hamper formation of ozone that shields earth from ultraviolet rays. (Tm 6: 1)

CRIME BLANKETS US IN FEAR

NY City is so bedeviled by thieves who dig up newly planted trees & shrubs that it now binds the greenery to the earth with chains & shackles.

NY cab drivers, shaken by 100's of holdups & a spate of recent murders, are threatening to leave streets to underworld between midnight & 6 a.m.

In Chicago, 5 RR lines have had to resort to helicopter patrol in effort to control theft.

In Boston, 90% of dogs that come to obedience school are German Shepherds (not household pets).

Business of providing security, whether dogs, burglar alarms, armed guards or pocket Mace dispensers, now one of lustiest enterprises in US. (Nwk 7:27)

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Millions in US in '70 are gripped by anxiety not caused by war, inflation or recession—important as those issues are.

Across US, universal fear of violent crime & vicious strangers—armed robbers, packs of muggers, addict burglars ready to trade a life for heroin—is a constant companion of the populace; the cold fear of dying at random in a brief spasm of senseless violence—for a few pennies, for nothing.

Last fall, Natl. Commission on Violence painted an eerie picture of urban future; downtown areas deserted after dark save for police patrols; apt. buildings ringed by private guards; whole cities terrified of strangers & infused with a fortress mentality.

That future is closer than anyone had imagined.

"War on crime*" beginning to look as unwinnable as Viet war. Latest FBI statistics show 13% rise in serious crimes in first 3 mos. of '70. After a decade of assorted riots, US's 400,000 policemen are armed with more lethal weapons than some of history's major wars required.

Street crime is so rampant that police are fast becoming nation's most frustrated minority. Half of all serious crimes never reported, often because numbed victims expect no help from overburdened police. Even best police work is undone by clogged courts & prisons that breed more crime.

Of all reported major offenses, only 12% lead to arrests, only 6% to convictions, only 1% to prison. Chances of being punished for a serious crime are 3 in 100.

All these pressures are compounded in Wash., D.C., one of world's most crime-ridden seats of govt. In average wk. last yr., it had 5 murders, 6 rapes, 200 auto thefts, 238 robberies, 442 burglaries. In first quarter of '70, Washington crime rose 22%. (Tm 7:13)

COMMON COMMUNION by '80?

It is conceivable that before the end of '70s, Catholics could share the pulpits & communion with Anglicans & Lutherans. This would mark the most significant step forward in Christian unity since start of ecumenical movement. (Tm 6:25)

US: UNPARALLELLED UNREST

US in time of unrest with few parallels: antiwar turmoil, labor strife, race violence, mounting terror of crime, concern & discord about pollution.

In colleges, antiwar violence bring bullets & bayonets; lives lost, bldgs. burned. Scores & scores of 1000s turn from education to violence.

Polarization may result in bigger & bloodier battles. Violence & vandalism related to labor disputes flare repeatedly. Fire bombs, dynamite, & gunplay add elements of terror. Increasing militance of unionized govt. workers poses continuing threat.

Crime keeps showing an upward trend. An increasingly alarmed populace, fearful of safety of their streets, neighborhoods, homes. Steady rise in assaults—many murderous—on police.

This school yr. will go down as one of the most violent in US history. Student revolt is leaving campuses & spreading into streets; implications are grave.

Race turmoil erupting again—with toll of dead & wounded. Tensions running high. High schools becoming race battlegrounds.

Almost 5 million serious crimes reported last yr. in US—11% over '68, & there's more crime than is reported. Unless tide can be reversed, inner cities may become places of terror, out of police control during night. Middle & upper income neighborhoods may be transformed into fortified cells protected by guards & security devices.

One important reason for worsening crime problem is spread of narcotics addiction. Drugs pulling US apart—devastating young. From '60 to '68, crime up 122%. (USN 5;25)

MAN: DESTROYER OF EARTH

During past 150 yrs., rate of extermination of mammals increased 55 times. If killing goes on at this pace, in about 30yrs. all remaining 4062 species of mammals will be gone.

835 endangered species & subspecies now hover on brink of extermination. (Tm 6:8)

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Can US maintain progress without destroying environment that supports life? By 2000 AD, earth may have twice its present 3.6 billion.

Waste now piling up in US at rate of 3½ billion tons yr. Prospect: still higher taxes to keep US from becoming vast refuse heap.

Each of nation's 87 million autos puts out 1½ lbs. of pollutants daily; trucks & buses twice that. Radiation contaminates air; water polluted by sewage & factory wastes. (USN 5:4)

MIDEAST: Most of WORLD's OIL

Mideast still champion oil area, hold main bulk of free world's known reserves: 317 billion barrels. Africa is 2nd with 55 billion.

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Despite new oil strikes around world, Mideast still has ⅔ of world's proven reserves. (Tm 6:29)

SEE RUSSIA FAR AHEAD OF U.S. IN MODERN WEAPONS BY 1975

Those long-range Soviet missile tests in Pacific last wk. demonstrated that Moscow, which has about 800 of these missiles, has produced in 3 yrs. a weapon that can penetrate the ABM defense US is still developing. (Nwk 8:10)

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Russia's momentum in building new weapons will carry them far ahead of US in 3 to 4 yrs. Russia has built about 300 huge SS-9 missiles; is producing 50 more a yr.

They already have more land-based ICBMs than US. They're expected to match or surpass US in no. of missile-firing subs in 3 yrs.

It's only a matter of time before Russia takes lead in numbers of deliverable nuclear weapons—giving Kremlin the edge in the "balance of terror." In last 2 yrs., they introduced several new-design nuclear subs having a wide variety of capabilities.

They've made large-scale commitments to sub design, development & construction that far surpass US efforts.

Soviets have assigned top priority to surpassing US Polaris fleet. They have largest, most-modern sub yards in world, & have at least several times the nuclear-sub construction capacity US has. (USN 8:17)

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"Jane's Fighting Ships," says Soviet fleet is serious threat to US naval superiority. The expansion of Soviet maritime power, military phenomenon of '60s, rising to flood tide in '70s.

Soviet drive to attain supreme sea power. While US warship production dipped sharply in last decade (over ½ US fleet dates back to WW II), Russian shipyards turning out fast, technologically sophisticated vessels.

At a time when US is trying to hold down defense spending & lower US profile abroad. Soviets adopting opposite approach. Russia making serious bid to be No. 1 superpower by '75.

Naval expansion just one part of costly & coordinated Soviet program to be dominant nuclear power in world—& to back its nuclear arsenal with large, potent conventional military force. (Nwk 9:14)

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At time when US is slashing defense spending & pulling back from global military commitments, Russia pressing ahead with massive military buildup.

Impressive expansion of Russia's Navy & merchant marine suddenly has transformed Russia into a maritime power capable, for first time, of challenging West on high seas.

Russian land forces have been so strengthened that Moscow was able to send 9 more divisions to the China frontier, without weakening Soviet forces in Europe. Soviet defense budget is being increased steadily, while US has reduced its defense spending.

Soviets have forged well ahead of US in land-based missiles: 1300 to 1054; they're constructing 5 to 10 nuclear subs a yr., each with 16 Polaris-type missiles.

Under new umbrella of nuclear parity with US, Moscow is convinced it can now pursue higher risk ventures to spread Soviet influence. (USN 9:14)

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Mideast not only area in which Russia is vigorously challenging US. It has partly offset US supremacy in the Mediterranean, expanded its influence in Indian Ocean & probed for footholds in Africa.

At almost no cost to itself, it has lured W. Germany, key power in W. Europe, into a more cooperative posture. Most of all, it has achieved nuclear parity with US.

How, in space of few yrs, have Russians accomplished all this, & how much farther are they likely to go? (USN 9:28)

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Humiliating paralysis of US's Mideast peace initiative. Soviet leaders have studied the enemy—US—with exquisite care, & have begun to perfect the lure as an instrument of policy.

Soviets constantly seek slight military advantage that will give slight political advantage—all without provoking a decisive response.

In recent treaty with W. Germany, Soviets came measurably closer to objectives for which they've striven since WW II, and have taken important step toward luring W. Europe away from US.

In Mideast, Soviets probed carefully for limits of US tolerance. With standstill agreement in effect, they continued to probe with wholesale violations.

US power is passive in face of aggressive Soviet military & political initiatives. Soviet gamble has worked so far.

Scene in Mideast captures current world images of 2 great powers—US on defensive, reducing its involvement in Europe, Asia & Africa; Russia thrusting forward, seeking maximum advantage from minimum investment, playing tirelessly on fears of nations uncertain of US intentions. (USN 9:28)

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Soviets have planted their ensign in most of world's oceans, & are expanding diplomatic beachheads in Asia, Africa & even Americas. Arab states are only way stations in a grand cross-continental thrust aimed at vast Indian Ocean.

Soviet influence has spread south from Egypt to Sudan & Somalia, bracketing Western-oriented Ethiopia in between.

In nations on periphery of Asia, Soviets are moving to capitalize on an anticipated decline in US presence. Malaysians are pleased by heavy Soviet purchases of rubber & tin. Singapore long offered Soviets use of former British superb port facilities. Said Premier Yew, "It's only natural Russians want to move into this area." Russians moving into Latin America.

Soviets have been installing facilities to handle missile-carrying subs at a Cuban port. (Tm 10:5)

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Russia is gaining control of entire southern Mediterranean coast from Morocco to Yemen. This is enormously significant to the future balance of power.

On one of these fine mornings we are going to be told by the Russians in the most unmistakable terms, to get out of the Mediterranean.

If such a confrontation comes, at the rate we are going now, considering the condition of Sixth Fleet, we would be forced to back down. (USN 10:12)

US: MASSIVE BREAKDOWN IN FAITH, MORALS, HUMAN RELATIONS

Reduced new Spirit of '70 has been stealing up on US over ½ a decade of war, inflation, ghetto turmoil, campus uprisings, & political assassination.

We're living in a culture that is remarkable secular; religion just doesn't play the role it used to play. When a very strong religious bond is missing, there are few other things that can hold the culture together.

Young people see the country preaching democracy & practicing racism; they see the horrors of the war, & these things make up their sense of what the country is.

The activists regard their elders as shallow & demoralized by their material well-being. They are in some degree right about that. They don't want to be like their parents or their teachers, but they find no appealing alternative models.

The ultimate danger of repression is very real. In most places any maniac can carry a gun or own a gun, & this points to the real nature of our problem. Kent State was a perfect case in point: you had total incompetence & a bunch of confused young National Guardsmen probably just as confused as the kids they shot at.

Even the most traditional & conservative campuses seethe with perpetual turmoil when 2 successive Presidents worry about a credibility gap; when black people find themselves trapped between failure of a promised integration & white resistance to black control of black communities.

The richest nation in world history cannot keep its water & air clean, much less eliminate poverty.

When great cities are acknowledged to be ungovernable, not to mention unlivable; when the country is racked with fear, foreboding & hopelessness—then we had better declare a state of spiritual crisis.

The present crisis has no genuine predecessors. Today for the first time US faces a massive breakdown, manifested in every section, class & stratum, in faith in its ideals, institutions & prospects. Disillusionment with the war, racial crisis, the decay of our cities, the rising tide of official & popular violence, has caused our celebrated sense of national virtue & omnipotence to crumble.

The splendor of our capitalist economy has rested on the creation of an enormous war machine that has effectively blocked commitments to housing, education, safety, transportation, health & other requirements of human welfare.

People who talk about US's spiritual crisis see TV as a symbol. They show how violence is packaged & sold on the screen so that it is experienced as intensely immediate but also distant & artificial at the same time, with the result that a generation is readied to kill without feeling, & to have Vietnam brought into its living room without crying out in horror.

Most Americans are "out of work" even when they are making a good living, because work for most Americans is still boring, humiliating & unworthy of what man might be.

In choosing to forestall depression by war spending, US has made the choice of responding to change with violence.

World alters more in 10 yrs. than it used to in centuries. This has meant the disappearance of familiar landmarks & guideposts that stabilized life for earlier generations. It has meant that young, knowing how different their own lives will be, can no longer look to parents as models & authorities. Uncontrolled change can be deeply demoralizing.

The onward roar of science & technology has other consequences. It creates anxiety for the individual. Already TV, by its collectiveness & simultaneity, has spread habit of instant reaction & stimulated hope of instant results.

The feverish increase in gross national product first consumes precious natural resources & then discharges filth & poison into water & air; hence the ecological crisis. (Nwk 7:6)

POLAND BETTER OFF than EVER

Poland's history is written on its tombstones. Acre after acre of tombstones provide mute testimony to central fact of Polish life: caught in a relentless grip between Germany and Russia, Poles have developed a hatred for both, tempered only by need to rely on one for protection against other. Over 6 million Poles were killed in WW II.

In last 1,000 years, Germany has signed 68 peace treaties with Poland, and broken all of them.

Polish adults are grateful to a Communist regime that rebuilt country—almost literally—from rubble after the war. "A western Parliament," commented a middle-aged Pole, "would still be haggling over where to put streets in Warsaw."

Average Pole never had it so good. From a dirt-poor rural country, Poland has reached a modest level of industrial prosperity that permits bulk of citizens to be decently clothed, educated, and cared for in terms of medical and other social services.

And there's been a genuine leveling out of class distinctions from pre-war days, when Radziwill family owned over 14 of Poland's arable land. (Nwk 6:15)

NAPLES: CALCUTTA of EUROPE

Naples fast becoming Calcutta of Europe. Rats outnumber people 7 million to 1½ million. Unemployment is 20%. Bay is squalid sump awash in oil, sewage and industrial wastes.

Naples plagued by slums, overcrowding, shocking infant mortality rate. (Tm 6:15).

JAPS ARE NOW #2 IN AUTOS

Japan is challenging US for world leadership in auto production. Was 8th in '55, now has moved past Germany to #2 spot, & is gaining ground on US. Russia asked Toyota to help build an auto plant.

Jap auto sales booming in over 150 countries. Sale of Jap cars in US 6 times 4 yrs. ago. (USN 6:1)

US DRUG ABUSE SHOOTS UP

U.S. drug abuse rising at startling rate: '61-'68, drug arrests up over 300%; juvenile arrests up 1850%. In N.Y. City today, in age group 18-35, more drug deaths than those due to auto accidents and disease. In N.Y. City, heroin in every high school.

Age level of drug users is constantly decreasing. (USN 5:25)

US: STOCKPILING NERVE GAS

GB & VX are colorless, odorless nerve gases that can kill or incapacitate humans in seconds. US is determined to retain stockpiles big enough to counter Russians, who are well armed with the weapons.

1000s of tons of nerve gas are secretly stockpiled at US bases around globe. (Tm 6:8)

AGGRESSIVE RUSSIA TESTS & DARES HESITANT U.S. IN MIDEAST

Moscow shooting for big stakes: control of Mideast without showdown with U.S. Peace talk is a cover for Soviet drive. Lasting peace on any terms other than those laid down by Russia far away as ever.

Russia's calling tune in Mideast, & is gambling that US will force Israel into a more conciliatory mood.

Said a Soviet diplomat: "Time's on our side. US should force Israel into a settlement. Our influence in Mideast is greater now than yr. ago. It will be even greater next yr., if US lets situation drift." (USN 8:3)

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Time running short in Mideast. If peace drive fails, US faces these possible consequences:

- Full scale war between Egypt & Israel that could escalate into US & Russia confrontation.
- Expansion of Soviet dominance in Mediterranean, Persian Gulf & Indian Ocean.
- Loss of \$2 billion in direct US investments in Mideast.
- Exclusion from Mideast oil supplies—largest in world. US now produces over ½ oil flowing from Mideast wells. (USN 8:10)

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After '56 Suez crisis, Eisenhower promised Israel that in return for withdrawal, US would support Israel's right to passage thru Suez & Tiran, so Israel withdrew.

But nothing more was done. Nasser refused to let Israel ships thru Suez, & he eventually blocked Tiran—causing '67 war.

"The ghosts of '57 are walking the corridors of power again," said one Israel official. (Tm 8:10)

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In mos. before cease-fire, Israel waged increasingly desperate & costly struggle to maintain air superiority over Canal zone. Soviet strategy was to pack as many missile launchers into zone as could be done in face of merciless Israel aerial bombardments.

Israel determined to prevent creation of Soviet missile umbrella in canal zone that could cover an Egyptian invasion of Sinai. Till dusk on eve of cease-fire, they believed they'd succeeded.

But after the cease-fire, Russians accomplished without a shot what Israel had fought to prevent for 6 mos.

On top of that came gnawing suspicion that US, despite its pledges, only wanted the whole "incident" to fade quietly away. (Nwk 8:24)

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Chances for a genuine Mideast peace—slim from start—draining rapidly away.

Clearly, a test of wills between US & Russia in making. Moscow clearly challenging Nixon by methodically violating a truce that he arranged & they endorsed. With cease-fire in effect, Russians move in missiles without opposition.

Russia's objective is to complete an air-defense system that will challenge Israeli air supremacy over Suez front before the truce expires. (USN 9:14)

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Pentagon experts frankly impressed with Soviet missile buildup along Canal. "US couldn't match it," admitted one, "We don't have the equipment." (Tm 9:14)

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8 yrs. ago in Cuba, when Russia was caught introducing missiles, US moved firmly and decisively to force withdrawal. But in Mideast missile crisis of '70, US seemed more concerned with forcing Israel to bargaining table than forcing Russia to correct violations.

In the process, US imperiled its good faith as guarantor of ceasefire, & cast doubts on its ability to deal effectively with Russia on wide range of issues.

Israel saw itself confronted by a vast anti-aircraft umbrella that would enable Egypt to move their mammoth new Soviet howitzers into range for a fortification-destroying bombardment of Israel's defense line along Canal. (Nwk. 9:21)

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Russia continues to flout agreement by moving missiles into ceasefire zone. Uncertain US response has damaged US credibility.

So far, US peace initiative has not only enabled Moscow to move its missiles up with impunity; it has also driven a deep wedge of distrust between US & Israel, exposed US to charge of weakness in dealing with Russia, & enabled Soviets to enhance their already considerable influence in Arab world. (Nwk. 9:14)

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Dangerous game of superpower rivalry being played out in Mideast, Europe, & worldwide. Mideast crisis is direct Soviet challenge to Nixon, a showdown like Cuban missile crisis when Khrushchev challenged Kennedy. (USN 9:28)

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Russians have put in a defense complex never before seen anywhere. Closest to what they have now along Canal was missile setup in N. Vietnam, which cost US 1,000 planes.

Russia out to test Nixon's will—& stakes are high. US has already stepped up shipment of arms to Israel. All this brought Mideast crisis closer to point of no return.

Egyptians—with Russian help—in stronger position to attack. Russia more heavily involved than ever. Israel under pressure at home to launch a pre-emptive strike. US more deeply committed than ever before to support Israel.

The match to Mideast powder keg is perilously close to fuse. (USN 9:28)

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Egypt now has 300,000 men along Canal. 12,000 Russian military advisers, pilots & technicians based in Egypt.

Egypt's artillery outnumbers Israel's 10 to 1. Egyptian missile complex far superior to missile defenses used by N. Vietnam against US bombers. (USN 10:26)

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Any Mideast settlement will obviously involve a withdrawal of Israel toward '67 borders. If there's withdrawal, Soviets will get all credit; if there's not, US will get blame. Outcome, either way, is likely to make Russia, even more than it is today, predominant power in Mideast.

Thus, real purpose of Rogers policy in Mideast has been to make best of a bad bargain, by limited disengagement from a dangerously overexposed position.

This has also been basic purpose of US policy in SE Asia, despite Nixon's Churchillian rhetoric.

Rogers has also pushed for major concessions to get a SALT agreement. A SALT agreement will mean, of course, accepting nuclear parity with Russia.

He has actively encouraged W. Germany's Ost-Politik, which in effect means accepting permanent Soviet control in E. Europe.

Nothing is more obvious than that US people have lost stomach, not only for Viet war, but for US's postwar role as Power No. 1.

Dangers of Nixon-Rogers policy of disengagement are very real. For one thing, policy involves likelihood that Russia will emerge as World Power No. 1. (Nwk 8:24)

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